UCCF REPORT

Issued by the
Administrative Coordinator
222 S. Downey Avenue
Indianapolis 7, Indiana

From the Provisional Executive Committee
Of the United Campus Christian Fellowship

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PACIFIC SCHOOL
OF RELIGION

May 1960

UNITING ASSEMBLY PLANS NEAR COMPLETION

Plans for the UCCF Uniting Assembly, Aug. 25 to Sept. 1, 1960, at Stephens College, Columbia, Mo., are nearing completion. Arrangements with the college have been made; staff, students, and faculty are working on program details; campus delegations are reporting travel plans; and registrations are coming into the Administrative Coordinator's office.

When the Rev. Hartland H. Helmich (United Student Fellowship staff) convened the Secretariat (joint national staff of the uniting movements) and discussion about processing registration blanks began, it became clear that a UCCF Assembly does not "just happen." Accreditation of delegates posed a problem, but a solution was found. For your information, this is what happens to a registration blank when it arrives at the Administrative Coordinator's office:

First, receipt of the registration is noted. Second, the registration is forwarded to one of the four movement executives for verification. Third, the verified registration is returned to the Administrative Coordinator's office where it is processed. Fourth, copies of the completed registration are sent to the registrant, the movement office, and Stephens College. If confirmation of your registration takes some time to reach you, we hope that you will understand. A WORD OF CAUTION: It will be DIFFICULT to process late registrations. Please register early!

WHAT ABOUT SCHOLARSHIPS FOR THE ASSEMBLY?

Several inquiries have come to the Administrative Coordinator's office regarding possible scholarships for the Uniting Assembly. Eighty work scholarships are available. Persons who assist in setting and serving tables in the two dining rooms will pay only $21.50 for room and board. Application should be made in writing to the UCCF Administrative Coordinator (address above). Please state your reasons for requesting the scholarship. The scholarships will be granted according to date of application and need.

A WORD ABOUT TRAVEL EQUALIZATION

The Rev. Bryant Drake (USF) will serve as staff person in charge of the conference Travel Equalization Fund. We cannot state at this time a quaranteed return for travel expenses. An approximate figure, however, would be one cent per mile, one way on a trip of more than 1200 miles. This is only an approximate figure; final calculation will be made at the Uniting Assembly.

(over)

United Campus Christian Fellowship will come into being when four student movements—Disciples Student Fellowship (International Convention of Christian Churches), Student Fellowship Council (Evangelical United Brethren Church), United Student Fellowship (United Church of Christ), and Westminster Student Fellowship (United Presbyterian Church, U.S.A.)—meet for a uniting assembly Aug. 25 - Sept. 1, 1960, at Stephens College, Columbia, Mo.

STEPHENS TRAVEL SERVICE AVAILABLE TO DELEGATIONS

The travel service of Stephens College is available to all delegations, without charge, for air travel to either Kansas City or St. Louis. If enough persons arrange air travel through the Stephens agency, chartered bus service from the Kansas City and St. Louis airports will be arranged. For information, write immediately to the Stephens Travel Agency, Stephens College, Columbia, Mo.

PROVISIONAL EXECUTIVE COMMITTEE PLANS NSCF STRUCTURE
FOR FIRST MEETING OF UCCF NATIONAL COUNCIL

The 12 members of the Provisional Executive Committee reaffirmed their support of UCCF's ecumenical committment by organizing the first National Council of UCCF according to the commission committee structure of the National Student Christian Federation. These are the four "program" committees: The Christian Vocation, Service, Christian Unity, and Study. A fifth committee, called Administration, will have five subcommittees to deal with "housekeeping" affairs, such as finance, nominations, constitution, publications, and future UCCF National Councils. Student chairmen who have agreed to serve as committee leaders at the Assembly are: Carol Prudhon, New Jersey State College; Richard Schacht, Harvard University; Al Bennett, Northwestern University; Harold Morrical, United Theological Seminary; Jim Humphrey, Elon College; Ken Carpenter, Trinity University; Gary Robbins, Wisconsin State College, Platteville; R. T. Henke, Purdue University; and Lois Mothershed, graduate, Phillips University.

Each chairman is preparing a study paper so that delegates will be better prepared to serve on the committees of the Council. Each Assembly registrant will contribute to the work of the Council through the hearing groups to be held in the afternoons. (See Assembly schedule.)

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COMMISSION ON CHURCH RELATIONS HOLDS FIRST MEETING

The Commission on Church Relations, comprised of 12 students and 12 representatives of the participating communions, held its first meeting on Feb. 19 in St. Louis. It was reaffirmed that the Commission is an integral part of the continuing life of UCCF. The Commission, therefore, will hold its next meeting at the time of the Uniting Assembly. The communion respresentatives will be auditors at the Assembly. The importance of adequate representational basis for regional delegations at the Uniting Assembly was pointed out -- especially the need for representation from all types and sizes of colleges and universities. The importance of functioning and meaningful regional work was stressed. The Commission agreed to select a chairman and secretary. A further meeting date was set for February, 1961.

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REPORTS ON REGIONAL DEVELOPMENTS ARE IMPORTANT

The coordination of regional developments and life is essential to the growth and maturity of UCCF. Establishing and keeping clear lines of communications is a prerequisite.

To date, reports from several regions have come to the Provisional Executive Committee and the Secretariat. At the time of the February meetings, a great amount of conversation seemed to be taking place in regions across the country. Some regional UCCFs have been formally organized, and others are in the process of organization.

The members of the Secretariat from the United Presbyterian Church, U. S. A., have accepted the role of resource persons and coordinators for the regions. Reports of regional meetings, dates, developments, etc. should be sent to the Rev. Harold Viehman, 808 Witherspoon Bldg., Philadelphia 7, Pa., and/or to the Rev. Arnold Nakajima (Eastern area), the Rev. Myrvin DeLapp (Midwestern area), or the Rev. Paul Kearns (Western area).

UCCF EUROPEAN SEMINAR

At the writing of this UCCF REPORT, 14 persons have been accepted for the 1960 UCCF European Seminar; a few openings still remain. Persons interested in applying should write immediately to: The Rev. Hartland H. Helmich, 1720 Chouteau Ave., St. Louis 3, Mo.

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FUTURE MEETINGS OF UCCF COMMITTEES

UCCF Secretariat ..... May 11-14, 1960, Evanston, Ill.

UCCF Provisional Executive Committee ..... June 10-11, 1960, Chicago, Ill.

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ORDER FORM

One order form for the United Campus Christian Fellowship publications, RESOURCE and ENCOUNTER, is attached to this UCCF Report. Orders should be mailed to the Publications Office by June 1.

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SUMMER CARAVAN FOR DISARMAMENT

We have just received word that a summer caravan will make a cross-country campaign to enlist support candidates and party platforms for total world disarmament under UN inspection and control as an immediate and pressing goal of American foreign policy. Plans are for the caravan to leave New York in early June and to move to the West Coast in time for the Democratic convention. If the group is large enough, some members will tour the West Coast while others attend the Republican convention. A reunited group will spend most of August in the Midwest.

The bulk of the campaigning will be done by young volunteers, most of them college students, signed up for at least a month at a time. Inquiries and applications should be addressed to the Rev. Curtis Crawford, c/o 1960 Campaign for Disarmament, 17 E. 45th St., New York 17, N. Y.

UCCF UNITING ASSEMBLY COUNCIL AND CONFERENCE
STEPHENS COLLEGE, COLUMBIA, MISSOURI
AUGUST 25 - SEPTEMBER 1, 1960

	Thursday Aug. 25	Friday Aug. 26	Saturday Aug. 27	Sunday Aug. 28	Monday Aug. 29	Tuesday Aug. 30	Wednesday Aug. 31	Thursday Sept. 1
7:30		B R E A K F A S T						
8:45 to 11:15	Execs and Leaders Meetings	Worship / Assembly	B I B L E S T U D Y A N D D I S C U S S I O N					COUNCIL REPORTS
11:30 to 12:15		(11:15) Bible Study and Discussions	(11:30) Worship	(10:30) Worship Columbia Churches	(11:30) W O R S H I P			(11:00) WORSHIP AND INSTALLATION
12:30		L U N C H						
2:00 to 4:00	(1:00-6:00 P. M.) REGISTRATION	H E A R I N G G R O U P S		(2:00-4:00 P.M.)	H E A R I N G G R O U P S			
4:00 to 5:00	DSF Meets Choir Meets	- COUNCIL - - WORKSHOPS - - - - - - RECREATION - - - - - - FREE TIME - - - - - -						
5:30	D I N N E R			(4:30) PICNIC	D I N N E R			
7:15 to 8:00	(7:15) Denominations / (8:00) Uniting Assembly and Worship	KINESCOPES	Music and Hymns GAY WILMORE	Music and Hymns RENA SMART		Music and Hymns Luther Harshbarger	Music and Hymns STUDENTS	
9:15		P R A Y E R S						
9:30		S E M I N A R S						

UNITED CAMPUS CHRISTIAN FELLOWSHIP

Budget for October 1, 1960, to September 30, 1961
Proposed by the UCCF Provisional Executive Committee

EXPENDITURES

I. Core Budget

1. Administration and Coordination	$ 10,600.00 (a)	
2. Publications	9,700.00 (a)	
3. Executive Committee	1,700.00 (b)	
4. Other Committees	1,000.00 (b)	
5. National Council of the UCCF	4,200.00 (b)	
6. World's Student Christian Federation Delegation (General Committee)	1,000.00 (b)	
7. National Student Christian Federation Delegation (General Committee)	1,200.00 (b)	
TOTAL		$ 29,400.00

II. Ecumenical Involvement (campus giving, only)

1. World's Student Christian Federation Core	$ 10,000.00	
2. National Student Christian Federation Core	4,800.00	
TOTAL		14,800.00

TOTAL . . . . . $ 44,200.00

NOTES:

(a) It is hoped that soon only these two items will need to receive denominational board support and that all the remainder can be supported by campus giving.

(b) These items total $9,100. Campus giving (as separate movements) in 1959-60, for comparable items, is expected to total $5,700. This means that, if these items were to be met by campus giving alone, with no assistance from boards, an additional sum of $3,400.00 would be needed from campus giving.

UNITED CAMPUS CHRISTIAN FELLOWSHIP
Budget (Continued)

INCOME

I. Core Budget		
1. Campus giving	$ 9,490.00 (c)	
2. Denominational boards, for administration and publications	19,910.00 (d)	
TOTAL		$ 29,400.00
II. Ecumenical Involvement (campus giving)		
1. World's Student Christian Federation Core	$10,000.00 (e)	
2. National Student Christian Federation Core	4,800.00 (f)	
TOTAL		14,800.00
TOTAL		$ 44,200.00

CAMPUS GIVING

The following is a comparison of the proposed 1960-61 UCCF budget (campus giving) with the total amounts anticipated by the separate movements in 1959-60.

	1960-61	Anticipated in 1959-60 by the separate movements	Increase
I. Core Budget	$ 9,490.00	$ 4,400.00 (c)	$ 5,090.00 (c)
II. Ecumenical Involvement			
1. WSCF	10,000.00	9,375.00 (e)	625.00
2. NSCF	4,800.00	4,100.00 (f)	700.00
TOTALS	$24,290.00	$17,875.00	$ 6,415.00

NOTES:

(c) In 1959-60, the church boards, sponsoring the separate movements, are contributing $5,000. It is the hope that in 1960-61, campus giving will increase to provide a larger share of the expenses. If campus giving were to provide the full amount, it would need to increase by $5,090.

(d) Actually committed by the boards for 1960-61.

(e) Campus giving for 1959-60, from the separate movements, (including $1,275 given to the Life and Mission of the Church project), is expected to total $9,375. If this anticipated giving is realized, the sum of $624 in the new campus giving will be needed during 1960-61.

(f) Campus giving for 1959-60, from the separate movements, is expected to total $4,100. If this anticipated giving is realized, the sum of $700 in the new campus giving will be needed during 1960-61.

encounter

January 1960

The world in revolution

An appraisal by Yale Ips, an African Christian

"The church's mission is concerned with the world. It is not the church's mission to take heed of the world. Governments can provide security in the fear that the missionary enterprise from Europe or America is part of the world which seeks—from the point of view of the African—to dominate Africa. It is in this sense that the fear that we have felt can be completely lifted. We are now required by the Spirit to look at the missionary enterprise from a completely new point of vision—from the point of view of the African Christian. The Swiss Barth' is quite clear—whatever the church is." (Lesslie Newbigin, One Body, One Gospel, One World.)

Mr. Ips, of the Anglican church in Nigeria, is a student at Chicago Theological Seminary and Chairman of a member of the Commission on Ecumenical Relations of the General Secretary of the Nigerian Student Christian Movement. He has been traveling in the United States in association with his research work in preparation for a meeting of the Ibo Ecumenical Student Conference of the Christian World Mission, December 27, 1959, to January 2, 1960, in Aduna, Ghana.

This essay reveals to us the throes of revolution, and most of the world knows that the issues of such must be faced. We live in an age when we have to live together as die together; but whether the problems to be solved by the various are political, social, or economic, they come from the desire of all men to live as men. It is in this sense that we are in one with what God has planned his world. The interesting, yet disturbing, fact is that Christians, on the whole, are least aware of the significance of the changes taking place gradually, under powers which are beyond our control, in the world which we live and love. And the full implications of the Lordship of Christ have become something we are afraid to probe too very seriously.

These characters from Arthur Miller's great play, *Death of a Salesman*, are not far from us. Willy Loman is a salesman in back of everyone who profess to be Christians, called to be in this world through our of St. Mary people quickly around Willy Loman but living in Hoboken, he was grappling with the realities of life, he wanting to be "well liked." Some people around Willy Loman, his wife, his two sons, anniversary but hankered to live in his illusions and thus wreck the family. Some would eulogize Bill Loman and would even dare to suggest that he is the "icon of the modern Christian movement"—the man who has made his way in the world by his personality. Yet, even as we work herself, but here many of us young Christians are really living as Bill Willy Loman did not know he had illusions we Christians are often worse than Willy, because we do not know we have illusions. Willy Loman, when we not found to recognize that we have these we sometimes find a way of pretending not to speak about them. There are in the church because a veritable Lindbergh—less mother, but a because of illusions managers.

Academic freedom?

Before we look at some of the problems which we face today in the world, let us consider a few of the illusions with which we in the university or college live. Take academic freedom, for an example. For many years, and especially in this university, we have felt that we are free to challenge the prevailing educational system. Now, if we do, if we do, we would come face to face with the primary

Live drawing by the Rev. Carey J. Johnson, Jr., pastor of St. Paul's Church, Harlem Park, Illinois.

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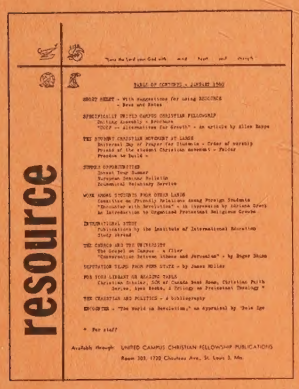
resource

"Have the Lord your God with you, and look out for rest."

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UCCF REPORT

from the

Uniting Assembly

Columbia, Missouri

August 25 - September 1

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

1960

We, the delegated representatives of the Disciples Student Fellowship of the International Convention of the Christian Churches, of the Student Fellowship Council of the Evangelical United Brethren Church, of the United Student Fellowship of the United Church of Christ, and of the Westminster Student Fellowship of the United Presbyterian Church, U.S.A., believing that the mission of the church is to express God's love in the world, and believing that we are called to unite our campus Christian movements to carry out this mission in our campus life, DO NOW DECLARE OURSELVES TO BE ONE MOVEMENT.

This Constituting Statement and the *Proposed Articles of Union* brought into being, after more than five years of study and negotiation, the United Campus Christian Fellowship. Our purpose in uniting is to make possible a common witness to our faith or, as Robert Moss of Lancaster Theological Seminary expressed it in his sermon during the service of holy communion: "In the United Campus Christian Fellowship, the academic world, no longer blinded by denominational labels, can see that at least as far as the churches represented here are concerned, the witness on campus must be to Jesus Christ the living Lord rather than to four denominational visions of the living Lord."

Prerequisite to unity and to our understanding of the assembly theme—"The Mission of the Church in Colleges and Universities"—is insight into the mission of the church gained through Bible study. Two and one-half hours each morning were devoted to study of Paul's message and his concept of mission. William R. Baird of the College of the Bible in Lexington, Kentucky, addressed Bible study groups via closed-circuit television. "Our Mission Within the Campus,"* a Bible study guide written by Dr. Baird with an interpretation and discussion guide by Ian J. McCrae of the University Christian Church, Des Moines, Iowa, served also as a basis for discussion. Thus, the biblical concept of mission was related to concrete campus situations. The dialogue between church and world was begun, for, without insight into the present condition and future hopes of our campus world, we Christian members of the campus community simply define ourselves into irrelevancy.

Surrounding the core of Bible study were other facets of the conference: corporate worship, seminars and workshops. The evening lectures—by Gay Wilmore, Rena Karefa-Smart, Luther Harshbarger and a student panel—caught up the theme of our mission with special emphasis upon our relation to the "secular" world. And, penetrating the entire conference structure were the questions and comments of delegates: "would you explain the difference between a humanitarian ethic and a Christian ethic? . . . This is the situation which confronts me . . . What does it mean to be a student? . . . Is my campus Christian fellowship a retreat from witness on the campus?"

For most, the Uniting Assembly was more than the organic merger of four movements. It was the beginning of a movement which attempts to confront the entire campus community and which involves students, faculty and campus ministers. The cross of the assembly symbol penetrates the column of the campus. Christ is Lord of the world; we must witness within that world.

National Council of UCCF

An integral and vital part of the Assembly was the meeting of the First National Council of UCCF. Using the statement from the Nicene Creed—"I believe in one holy, catholic and apostolic church"—as the unifying theme, four task groups were set up within the National Council to look at the Life and Mission of the Church. Each group dealt with one of these marks of the church: the oneness of the church was explored by the task group on Unity; holiness, by a group on Vocation; catholicity, by the group on Service; and apostolicity, by a task group on Study.

Working papers were prepared as the basis of study and discussion carried on by the National Council, as well as by all assembly members who participated in open hearings. These hearings provided the National Council with a wide range of comment on the areas of concern.

Each task group prepared a report summarizing its discussion and presenting resolutions for further study and implementation.

The Christian Vocation Task Group

This task group studied the nature of our Christian vocation as members of the campus community. In speaking of the church, this group made the clarification that it was not speaking of a denominational organization set apart from the world, but rather of men and women who live and work in the world and who must make their Christian witness throughout their lives in that world. A man's Christian vocation is to be a disciple—responding in obedience to the will of God. The expression of this Christian vocation must be made in many ways by his life within the world, on the job, on the campus or at home. Christian vocation is the center of man's life; all else is an extension of it. A man can be obedient in many careers—not merely those related to the institutional church.

Those of UCCF who are now students should remain aware that while today they are Christians studying medicine, law or agriculture, tomorrow they will be Christians practicing medicine, law or involved in the producton of the world's food. Today's students, then, must be concerned not only with how they will carry out their Christian vocation as students, but with how they will carry out their Christian vocation in their professions. A serious study of Christian vocation will confront the Christian with the final question: "Is my occupation/profession one through which I can best carry out my Christian vocation?"

The National Council *voted* 1) that a continued emphasis on Christian vocation be an integral part of the thinking of UCCF this year; 2) that an ongoing committee be activated within the structure of UCCF to deal with the area of Christian vocation; 3) that the Executive Committee be responsible for sending our requests to local groups to study Christian vocation much the same as was done during the Assembly, whereby the local groups would be requested to submit a report of their particular findings to the Executive Committee for use in guiding the ongoing program of UCCF; 4) that at future conferences within UCCF special studies be undertaken in regard to Christian vocation so that problems and questions can be dealt with more adequately; (5) that a bibliography on Christian vocation be made available to local UCCF groups.

The Service Task Group

This task group met in an attempt to determine the direction UCCF will take in terms of the whole area of service. The task group pointed out that there are

* Copies of "Our Mission Within the Campus" are available through the UCCF Publications Office, Room 303, 1720 Chouteau Avenue, St. Louis 3, Missouri. Price postpaid for a single copy, 20c; 10 copies, $1.50. Additional materials available from the conference will be announced in *Campus Resource*.

no areas of human need which should not be met on the broadest kind of fronts, yet our experience shows our great hesitancy to do so. The National Council *voted*: that UCCF urge its members to cooperate with any and every group and individual whose concern in terms of service parallels ours, thereby presenting a united front in service of God and man wherever necessary and possible.

The National Council adopted the following *Enabling Act* as a result of the deliberations on service projects and their place within the campus movement:

Convinced of the corporate responsibility of UCCF to express its concerns for service in the world, the National Council of UCCF directs the Executive Committee to consider the appointment of a committee of at least four people from the National Council to meet with the administrators of the summer service and study projects of the participating communions. This is to say that the committee's duty has to do with the re-examination of the philosophy, the results and the administration of the various UCCF projects which are now sponsored by UCCF bodies. Related to the summer service project is the weekend endeavor which takes place during the academic year and the week work camp situations which become more prevalent in the summer months. The committee is to be instructed to compile a set of "guiding principles" for use by any group which might like the benefit of experience in the area of executing a short work project in a local community.

The National Council—in the area of social education and action—*voted* that the following be worked for vigorously by individuals and groups within UCCF:

1. The abolition of discriminatory housing in universities and colleges.
2. The abolition of racially or creedally discriminatory policies of university and college admissions and scholarship awards.
3. The abolition of racially or creedally discriminatory membership clauses of groups connected with universities and colleges.
4. The abolition of all discrimination against persons in churches and student centers.

The task group on service realized that absence of discriminatory policies in some schools must not be taken for granted, especially where fair policies are maintained in the face of public hostility. To these schools UCCF ought to express support in the face of any difficulties and ought further to serve to keep any undesirable development or incident from occurring.

The task group urged UCCF groups to establish contact with and work through the existing agencies, both church and secular, for concrete courses of action in the field of social education and action. Regarding nuclear testing and disarmament, special mention was made of such groups as Committee for Sane Nuclear Policy, the American Friends Service Committee, councils of social action and the like.

So that campus fellowships enter into critical dialogue regarding national and international politics and policy, the National Council voted that a pilot project in Washington, D. C., be initiated to explore "how UCCF can share, significantly and responsibly, in the policy making and program services of the national denominational social education and action offices in that city." Such a project would be primarily for students, faculty and staff, in order that they might share in depth with those in various departments of government.

Serious thought was given to UCCF's support of World University Service. The task group and the National Council agreed that we were not wholly fulfilling our responsibility. The National Council called upon the Executive Committee to discuss support with other member movements of the National Student Christian Federation, looking toward better means of responsible participation in WUS.

Christian Unity Task Group

The National Council reaffirmed the multiple possibilities for UCCF on the local and regional level as set forth in the *Proposed Articles of Union*. It also *voted* that one of the vice-chairmen and one member of the Secretariat assume major responsibility for encouraging and coordinating regional UCCF developments.

The National Council *voted* to consider the employment of one or two recent college graduates as student associates, visiting campuses in an effort to make local groups aware of our wider fellowship in UCCF and what local participation in UCCF means.

Regional study conferences were urged by the National Council as one means whereby regional UCCF's might well begin their work together. It was also *voted* to hold biennial national study conferences—to be non-delegated—for UCCF (with the National Council meeting annually as a regionally elected legislative body).

Throughout the National Assembly, the National Council became increasingly aware that UCCF is but one campus Christian movement among several which must live in relationship with each other within the fragmented church. UCCF must be obedient to the call to seek further expressions of unity in Christ even though it may mean that we might lose our identity in the larger expression of our given unity.

It was in the spirit of penitence for the judgment resting upon us because of our fragmented witness on campus that the National Council adopted several further recommendations: 1) a reaffirmation of our support of the National Student Christian Federation and the World Student Christian Federation; 2) to name a Committee on Merger Conversations with the immediate task of defining its role and relationships to the National Council, the National Secretariat and the Commission on Church Relations; 3) that the Committee for Merger Conversations and the Commission on Church Relations be encouraged to initiate conversations and response to overtures from other campus Christian movements, including denominational, interdenominational and non-denominational movements; 4) that we reaffirm our need to study and develop ways in which we might more effectively minister to the total campus community.

A final consideration of the task group was our concern for the ministry to the metropolitan campus, urging further study and conversations with all who are concerned in this same aspect of the campus ministry.

The Study Task Group

The working paper on study affirmed that the Christian gospel calls men to obedience. Having experienced the grace of God in their lives, they wish to respond in some way different from those who have not heard and responded. What does this obedience mean for the Christian in the academic world? One of the primary tasks of any campus Christian group is to study, to attempt to formulate the answers to this question.

One requisite of obedience to the gospel is conversation. We need to converse with those of the New Testament Church, listening to their witness of discipleship. Our conversations will also be with the leaders of the church through the ages as we endeavor to know our heritage as Christians and as part of the church. The founders of our denominations should be able to tell us why our denominations came into being, and perhaps through further conversations we can determine why we remain separate denominations today. The reasons will undoubtedly differ.

Our conversations must take us outside our own small, prejudiced groups. Other denominations have made and are making valuable contributions to the work of the kingdom; we should be aware of these and their influence upon the church. Faiths other than our own certainly have something to say to us regarding obedience if we are willing to listen to them. Non-religious groups on campus need to be engaged in conversation too: the Greeks, the Beats, the Reds. What will our conversations reveal?

Our conversations will inevitably lead to conflict . . . but conflict must come if we strive to be obedient.

Seeing these conflicts in the light of our conversations will call forth commitment . . . not just joining a Christian fellowship on campus, but through committed Christians taking an active part in the total life of the campus. Nor is commitment confined to the few who would like to be ministers or missionaries, but it is essential in all fields of endeavor.

If UCCF is to be a witness of the church on the campus, it too must face seriously the responsibilities of discipleship . . . as an organization and as individual members. It will engage in conversation those about it and within it so that it will more clearly understand its own nature and destiny. It will meet conflict in the power of the One who has called it into being.

The task group report to the National Council noted the lack of understanding of the nature of the church on the part of our students. Discussion centered around the continued need to develop such an understanding, as well as to seek a deep understanding of the authority of the Christian faith on several levels. That a lack of Christian commitment is evident could perhaps be a manifestation of our shallow understanding of authority. Beyond this there is a lack of clarity

with regard to Christian motivation. Problems arise when campus fellowships try to divorce academic studies from Christian foundations. We must work to regain true perspective on the relationship.

The National Council urged its Executive Committee to encourage local UCCF groups to cultivate the use of available study materials and work for a further understanding of the place of study in UCCF.

Administrative Committees

In order that policy for continuing UCCF administrative areas could be studied and revised, committees on finance, publications, and constitution met and sent recommendations to the National Council for action.

UCCF EXECUTIVE COMMITTEE

First row, left to right: **Nathan Louie**, San Francisco State College; **Allen Happe**, Harvard Divinity School; **Hugh Hough**, Faculty Member, University of Wyoming; **Gail Entrikin**, University of Missouri; **Lois Mothershed**, Drake University, Vice-Chairman; **Leslie Dole**, Kansas State University, **Lynn Jondahl**, Yale University Divinity School, Chairman; **Carole Prudhon**, Montclair State College (New Jersey); **Richard Schacht**, Harvard University.

Second row, left to right: **Robert Huber**, National Secretariat, Indianapolis (Disciples of Christ); **Al Bennett**, Northwestern University, Vice-Chairman; **Cid Daugherty**, Campus Pastor, Purdue University; **Judy Miller**, Wisconsin State College (Oshkosh), Secretary; **Hartland Helmich**, National Secretariat, St. Louis (United Church of Christ); **Eugene Davis**, Campus Pastor, Bowling Green State University; **Quentin Lansman**, National Secretariat, Dayton (Evangelical United Brethren Church); **Kirkor Bozdogan**, University of Wisconsin; **Lynn Simpson**, Rice Institute (Texas); **Beverly Wildung**, Campus Pastor, University of California at Berkeley; **Richard Van Voorhis**, Campus Pastor, Yale University.

Absent from picture: **A. Myrvin DeLapp**, National Secretariat, Philadelphia (United Presbyterian Church) (United Presbyterian Church, U.S.A.); **Vernon Denney**, Indiana Central College, Treasurer; **Warren Vincent**, Faculty Member, Michigan State University, Vice-Chairman.

Finance: Realizing that the first budget for a new organization can be little more than intelligent guesswork, the committee on finance prepared a budget of *$25,100* which represents the cost of services and commitments essential to the life of the United Campus Christian Fellowship during its first year of operation.

The call to stewardship is urgent because some participants in UCCF have never had an active program of student giving and because the operational costs, no matter how conservative the estimates may be, are still high increases. Further, the call to stewardship is urgent because our response to the call reflects, to a large degree, our earnestness in being a campus Christian movement which acts responsibly in carrying its own financial obligations—rather than relying upon our present communions to pay our way.

Since the pledge estimates as of September 1 totaled only $14,375, it is necessary that each regional and/or local group take seriously the budget which has been adopted and that the response of each group be the result of intense study of the meaning of Christian stewardship.

All checks should be made out to *United Campus Christian Fellowship* and sent to The Rev. Quentin Lansman, 610 West Riverview Avenue, Dayton 6, Ohio. *Please note:* Our commitment to NSCF and WSCF represents all campus giving by the four denominational bodies. From now on, all gifts for NSCF and WSCF should be sent to your regional UCCF treasurer earmarked for these organizations, or sent directly to the treasurer's office in Dayton so that UCCF may be credited for all giving.

United Campus Christian Fellowship Budget
October 1, 1960 - September 30, 1961

I. Over $25,000 is provided by denominational boards for:		
A—**Treasurer's Office**, Dayton, Ohio		
B—**Administrator's Office**, Indianapolis, Indiana		
C—**Publications Office**, St. Louis, Missouri		
D—**Field Service**, Philadelphia, Pennsylvania		
II. Provided by campus giving:		**$25,100**
A—**Executive Committee Meetings** (to cover travel expenses, room, board for 20 people for two meetings)		$2,400
B—**Other UCCF Committee Meetings** (meetings deemed necessary by the Executive Committee: The Commission on Church Relations and other special committees)		1,500
C—**National Council**		4,200
1—Travel	$2,000	
2—Program	500	
3—Executive Committee	1,700	
a—travel	$900	
b—room & board	800	
D—**WSCF Delegation** (Reserve Fund) (For delegates to the triennial WSCF Conference in 1963. This is a constant item)		1,000
E—**NSCF Delegation**		2,000
F—**NSCF Committees**		500
G—**Commitment to WSCF**		9,400
H—**Commitment to NSCF**		4,100

UCCF Publications: After evaluation of the present UCCF publications *(Campus Resource, Campus Encounter* and *UCCF Report),* a National Publications Board was established to assist the new editor, Mr. Edward C. Biegert. The Board's responsibilities include distribution, promoting UCCF publications, encouraging higher quality publications, assisting in sorting and compiling materials for *Campus Resource,* evaluating feature articles of *Campus Encounter* and establishing major policy decisions to be recommended to the National Executive Committee. Membership of the Board will be announced in *Campus Resource.*

Constitution: Believing that some time should be taken to consider more fully the total life and involvement of UCCF before an actual constitution should be drafted, the National Council voted to continue the *Proposed Articles of Union* of the UCCF as a provisional constitution with a two-thirds vote of the National Council necessary to amend them.

An amendment concerning the National Executive Committee membership was passed. Of the 19 total members, there are now six officers (three vice-chairmen) and 13 members-at-large. This change was adopted so that faculty will be represented at meetings of the officers as well as meetings of the Executive Committee.

The First National Council of UCCF

(listed by areas as suggested in the Proposed Articles of Union)

1. **Hawaii**
2. **Alaska**
3. **Washington, Oregon, Idaho, Montana**
   Mineo Katagiri (s), University of Washington
   Don Murphy (f) Oregon State College
   Nicholas Speed, University of Washington
   Dan Wessler (s), Oregon State College
   Barbara Withers, Whitman College (Washington)
4. **Northern California, Nevada, Utah**
   Jorge JuPiano, University of California at Davis
   ~~Nathan Louie, San Francisco State College~~
   Dick Ramsey, University of California at Davis
5. **Southern California, Arizona**
   William Minter, University of Arizona
   Wayne Smith, California Polytechnic
6. **New Mexico**
   Richard Miller, University of New Mexico
7. **Wyoming, Colorado**
   Penny MacKenzie, University of Colorado
   Barbara Harms, Colorado State College
8. **North Dakota, South Dakota, Minnesota**
   James Boren (s), University of Minnesota
   Raymond Giske, University of South Dakota
   Miss Joan Haner, University of South Dakota
   Sherry Holloway, University of Minnesota
   Johng K. Lim, University of Minnesota
9. **Nebraska**
   John Else, University of Nebraska
   Bob McNeff, University of Nebraska

UCCF REPORT—Published by the United Campus Christian Fellowship, which is a union of the Disciples Student Fellowship (International Convention of Christian Churches), Student Fellowship Council (Evangelical United Brethren Church), United Student Fellowship (United Church of Christ) and Westminster Student Fellowship (United Presbyterian Church, U.S.A.) Reprints available—1 to 19 copies, 5 cents each; 20 to 99 copies, 4 cents each; more than 100, 3 cents each. United Campus Christian Fellowship Publications: 1720 Chouteau Ave., St. Louis 3, Mo. Edward C. Biegert, Editor.

10. Iowa
"Skip" Andrew, Drake University
Jolane Bakley, Westmar College
Mary Haak, Iowa State University
Harold Maxwell (f), Westmar College
Rosemary Miller, Drake University
Lois Mothershed, Drake University
Marjory Wright, Westmar College

11. Kansas
Leslie Dole, Kansas State University
W. Cecil Findlay (s), Kansas State University
Bob Platz, University of Kansas
Jan Rappard, University of Kansas
Sybil Rickenberg, University of Kansas
Larry Rusco, University of Kansas
Mary Elda Scarth, University of Kansas

12. Texas, Louisiana
Ken Carpenter, graduate, Trinity University (Texas)
Dick Denson, University of Texas
John Sayre (s), University of Texas
R. Lynn Simpson, Rice Institute (Texas)

13. Oklahoma, Arkansas
Richard Alan Miller, University of Oklahoma

14. Mississippi, Alabama, Georgia, Florida
Wilbur Bowles, Florida A & M
David Taylor, Auburn University (Alabama)

15. Missouri
Gail Entrikin, University of Missouri
James Ewing (s), Washington University
Newton Fowler (s), William Woods College
Bill Kerr, Eden Theological Seminary
William Phillips, Culver-Stockton
Richard Thurston, Central Missouri State College
Kathy Young, Southeastern Missouri State College

16. Kentucky, Tennessee

17. Illinois
Ed Belcher, Millikin University
Al Bennett, Northwestern University
Sonja Conrad, Elmhurst College
Carole Ann Crout, University of Illinois
Ann Finkle, Elmhurst College
Alan McCain, Chicago Theological Seminary
Clyde Steckel (f), Illinois College

18. Wisconsin
Kirkor Bozdogan, University of Wisconsin
Judy Miller, Wisconsin State College at Oshkosh

19. Indiana
Mary Ellen Craig, Purdue University
Cid Daugherty (s), Purdue University
Vern Denney, Indiana Central College
Barbara Dorman, Butler University
Janette Donham, Indiana State Teachers College
Jerry O'Brien, Purdue University
Patricia Poynter, Ball State College
Carole Simmons, Indiana University

20. Michigan
Barbara Durrell, Michigan State University
Jack Harrison (s), Michigan State University
Miss Nancy Prime, University of Michigan
Betty Joe Thompson, Western Michigan University
Warren Vincent (f), Michigan State University

21. Ohio
Marjorie Bihary, Bowling Green State University
Eugene Davis (s), Bowling Green State University
Tom Dipko, United Theological Seminary
Nancy Duncan, Ohio Wesleyan University
Harold Morrical, United Theological Seminary
Charles Muller, University of Cincinnati
Duane Pfeiffer, Ohio State University
Gary Robbins, Oberlin School of Theology
Norman Snook (s), Ohio State University

22. North Carolina, South Carolina
Glenda Humphries, University of North Carolina, Women's College

23. Virginia and southern West Virginia

24. New Jersey, Delaware, District of Columbia, Pennsylvania, Maryland, northern West Virginia
Kay Bailey, Albright College (Penn.)
George Barto, Albright College (Penn.)
Larry Cobb, West Virginia University
Carole Prudhon, Montclair State College (N.J.)
Tom Ross, Marshall College (W. Va.)
Eunice Roush, Albright College (Penn.)
Jim Thompson (s), Middle-Atlantic SCM

25. New York
Lucy Hager, Syracuse University
Sharron Whipple, State College of New York at Buffalo

26. New England
Walter B. Cheever, Massachusetts Institute of Technology
Richard Connor, graduate, Harvard University
Allen T. Happe, Harvard Divinity School
R. T. Henke, Yale Divinity School
Jim Humphrey, Hartford Seminary
Lynn Jondahl, Yale Divinity School
John Perry, University of Connecticut
Richard Schacht, Harvard University
Richard Van Voorhis (s), Yale University

Key: f—faculty; s—local staff

The National Executive Committee

Chairman: Lynn Jondahl, Yale Divinity School

Vice-Chairmen:
Lois Mothershed, Drake University Graduate School
Al Bennett, Northwestern University
Warren Vincent (f), Michigan State University

Secretary: Judy Miller, Wisconsin State College (Oshkosh)

Treasurer: Vern Denney, Indiana Central College

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Kirkor Bozdogan, University of Wisconsin
Leslie Dole, Kansas State University
Gail Entrikin, University of Missouri
Allen Happe, Harvard Divinity School
Nathan Louie, San Francisco State College
Carole Prudhon, Montclair State College
Richard Schacht, Harvard University
R. Lynn Simpson, Rice Institute
Cid Daugherty (s), Purdue University
Eugene Davis (s), Bowling Green State University
Richard Van Voorhis (s), Yale University
Beverly Wildung (s), University of California, Berkeley
Hugh Hough (f), University of Wyoming

National Secretariat:
A. Myrvin DeLapp, Philadelphia, Pa., United Presbyterian Church U.S.A.
Robert Huber, Indianapolis, Ind., Disciples of Christ
Hartland Helmich, St. Louis, Mo., United Church of Christ
Quentin Lansman, Dayton, Ohio, Evangelical United Brethren Church

Consultants to the Executive Committee (appointed):
Robin Brisco, San Diego State College
Charles Bryfogle, University of Arizona
Richard Miller, University of New Mexico
Helen Monroe (f), Florida A & M
Charles Muller, University of Cincinnati
Ann Finkle, Elmhurst College
R. T. Henke, Yale Divinity School
David Taylor, Auburn University
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UNITED CAMPUS CHRISTIAN FELLOWSHIP
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PACIFIC SCHOOL
OF RELIGION

united
campus
christian
fellowship

A STATEMENT OF COMMITMENT

and

COVENANT, BASIS AND AIMS, ARTICLES OF OPERATION

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UNITED CAMPUS CHRISTIAN FELLOWSHIP
A STATEMENT OF COMMITMENT

a strategy for ecumenical mission

In the struggles of negotiation and in the first two years of the life of United Campus Christian Fellowship, it appears that the kind of union which UCCF represents must be clarified. At this time a concern for Christian unity is pervasive in its influence in the life of the churches, but means by which this unity is expressed are not always clear. The concept that emerges, from the years of negotiating and from two years of movement life, as the normative concept of UCCF is that of a *covenant* and *organic union.* The Basis and Aims are the affirmation that is the common element in UCCF. From this point its life is ordered and judged. The communions that participate do so with the recognition that they have responsibility to aid, foster, counsel and advise a free but responsible movement with which they are also covenanted. The covenant establishes a oneness, a body, a unit that is real and visible with power and authority. Yet these participants are free, in fact they are obligated, to speak in judgment, to speak the truth in love at any time.

UCCF proposed to effect an organic union while the official church bodies to which it was related were operating in other patterns. In trust each communion granted its approval to the union and UCCF became fact. Thus UCCF is neither a merger nor a council, but an organic union in the fullest sense.

It has become abundantly clear that UCCF must remain open to the leading of the Spirit, prepared always to move as God's servant in behalf of his world. As anticipated during the years of negotiation among its uniting movements, UCCF moves forward in faith without exact blueprints available for the charting of its immediate or long-range future and with full freedom from the rigid structures of a mandatory organization.

UCCF's legitimate "basis of membership" is to be defined by its commitment to be of the *koinonia,* the fellowship of persons who know they are loved by God. They are called together to support and assist one another in manifesting God's love for the world. *UCCF is called to be missionary in its life and work.* Members will find meaning in terms of being engaged in the service of God in behalf of his world ". . . that all may believe . . ." and can never rest in a "fellowship" that exists for its own enjoyment or edification.

In committing itself to a *united* mission, UCCF declares its ecumenical intent. Such declaration begins by affirming that God purposes to reconcile (relate anew) the whole world to himself. This reconciliation is to be manifest as men live and work in the world and as persons are related anew to each other, even as children of the same father.

In Jesus the Christ, God declares and demonstrates that all of creation is his, that all of the world's inhabitants are one family and that all who bear the name Christian are already one body. It is in this sense that *UCCF is called to be ecumenical in intent.* UCCF is based upon a particular understanding of its ecumenical obligation. It affirms that Christians can no longer look upon each other as distant or dubious relatives who have the option of doing merely those things together which they cannot do (afford to do) separately. Facing one another, Christians must justify all they would seek to do separately by considering how such separate action attempts to fulfill God's work of reconciliation. Such discipline will challenge many practices which result from inadequate understandings of the ecumenical imperative.

UCCF is to be thoroughly ecumenical in intent and unfalteringly missionary in purpose. It must live out its accountability in the life and work of the world. Within the campus lies UCCF's particular responsibility. *Thus UCCF is called to be participant in the proper work of colleges and universities.* This conviction was stated clearly in UCCF's original Articles of Union.

Students must find their mission engaging them primarily in their tasks of scholarship. Faculty members need to see anew their mission in their primary role as teachers and as scholars. College and university administrators need to confront their mission as they develop and sustain such administrative structures and services as will support faculty and students in their proper work. Campus ministers and university pastors need to see their mission as that of assisting the laity for their service within the college and universities. Those who meet with students, faculty and administrators on campus ministry and UCCF boards, within the regions as well as on the campuses, need to fulfill their mission by offering support to the work of the campus movement.

uccf and its four participating communions

UCCF was organized nationally when delegates of the student Christian fellowships of four communions—Christian Churches (Disciples of Christ); Evangelical United Brethren Church; United Presbyterian Church, U.S.A.; United Church of Christ—voted: ". . . believing that the mission of the church is to express God's love in the world, and believing that we are called to unite our campus Christian movements to carry out this mission in our campus life, DO NOW DECLARE OURSELVES TO BE ONE MOVEMENT."

While it was the "student fellowships" of the four communions which united, the Basis and Aims which they adopted carry implications for the whole of the campus ministry efforts of their four communions:

> "We affirm that in the church of Christ we are members of one body, and we believe that we are called to the organic union of our campus Christian movements as a more adequate expression of our unity in the church, that we may better proclaim the gospel in campus and community life."

This affirmation of the delegates, taking their church relationship seriously, has far-reaching implications for their communions and the campus ministry.

All nine aims, as adopted by the National Council, spell out carefully the three imperatives raised earlier: to be missionary in its life and work, ecumenical in intent and participant in the proper work of colleges and universities. However, two of these aims are specific in stating implications for the communions. The first aim reads, "To further the mission of the church within the campus community: uniting in a common task on the larger campuses; uniting in our efforts to serve the smaller campuses." Aim seven states, "To enable our communions to exercise greater stewardship of funds and leadership which have been granted for the campus ministry and the campus Christian movement."

Preceding the Uniting Assembly, responsible agencies of each of the communions studied these aims. The national governing or consultative bodies of the four communions considered the Proposed Articles of Union with its Basis and Aims, and pledged their support to UCCF and its intent.

In many states and regions representatives of the four communions (in some instances with additional communions) began to develop campus ministry strategy that would further the UCCF Aims. The national UCCF Commission for Church Relations, composed of representatives of the participating communions and of the UCCF National Executive Committee, urged such explorations in all sections of the country.

the emerging united campus christian fellowship

UCCF started with the union of what were primarily undergraduate student fellowships because the student Christian movement in this country had long been identified organizationally as undergraduate fellowships or movements.

This union introduced a change within the United States' campus Christian movement and campus ministry patterns. Concerned with the basic nature of the church's oneness and of the world and its wholeness in Christ, UCCF seeks to manifest concern for that particular work which is given to Christians in academic communities.

UCCF affirms that the *koinonia* of the church is one. Students, faculty, administrators and campus ministers may hold what are somewhat different offices (positions) or stations (areas of responsibility) within the *koinonia,* but they are not independent of one another. UCCF believes that if there is to be a visible Christian community within the campus, the wholeness must be manifest in unity of purpose, common understanding and shared mission. This understanding of mission will reveal tasks which can be carried out best among undergraduates within their own circles of living and working. There will be others demanding expression within the milieu of graduate students and within professional schools. There will be particular needs and concerns among married students. There will be some meetings and projects necessary among faculty members and administrative officers. Among the campus ministry there will be specific functions and commitents to counsel and work together in their mission. There will be times when the communion representatives will need to meet among themselves to work at their assignments. Numerous tasks will require participants from two or more of the stations and offices. Most important is that all of these efforts and structural necessities be kept flexible, dependent upon the leading of the Spirit and prepared to function as God's servant in behalf of his world.

All of the above suggests that each campus probably will need a board or committee which includes representatives of all the stations and offices. Such a body would need to study the needs of the particular college or university and its community, deploying commissions to carry out tasks of God's reconciliation. There will need to be consideration, grounded in worship and serious study, of the means by which God's love may be expressed in this segment of his world. The primary question is whether or not the fullness of God's reconciling Act is being demonstrated and realized.

uccf communions and their established congregations

In the two years since UCCF's Uniting Assembly, questions have been raised about traditional patterns of church life and organization. It has become clear that the task of the Christian community on the campus, concerned with issues of Christian faith in the university, calls for the emphasis of common Christian experiences and conviction, rather than denominational difference. The lack of unity within the Christian community makes it difficult for the gospel to be heard or its relevance seen. What too often have appeared as responses to UCCF's call to unity in reality have been mere rearrangements of stumbling blocks into what may be even more effective barriers to the gospel. Ecumenical unity and mission is much more world-shaking than "getting together to be together." The focus of the community must be God's love for the world and his reconciling work in the world—not admiration for each other. It is to this which the UCCF Basis and Aims point.

UCCF recognizes the separateness of the several communions and the identity of the separate congregations in many of the college and university communities.

UCCF strongly supports the participation of college and university persons in the worship and work of their local churches. At the same time, in accordance

with its missionary task and its ecumenical intent, UCCF will seek forms which may offer opportunity for expressing the *koinonia* where persons are stationed in the life and work of the world.

Much is required of the UCCF communions and their congregations. They are being challenged to offer some of their members specifically for God's mission in those portions of the world which are the colleges and universities. They must free and support their "missionaries" to work in accordance with the demands which the Spirit is making of them in campus situations. At the same time, those engaged in the campus mission must remember that he who is the Lord of the whole world is the Lord of the whole of the church. He admonishes all persons to manifest his reconciling love, regardless of office, station or particular occupational role.

UCCF seeks to be a legitimate portion of the church within a particular "occupational" section of today's world. It believes it is called to be about God's work, visibly manifesting its life among persons engaged in the proper work of colleges and universities.

uccf and other movements and communions

It may appear paradoxical that while UCCF claims to be committed to an ecumenical intent, it seems to be establishing itself in separation from other movements and communions.

Looking historically at the student Christian movement in the United States, one notes numerous attempts to bring about a united student Christian movement. One recalls, also, countless efforts on many campuses to establish and maintain united agencies (with united staff) for campus ministries. However, taken as a whole, the picture has been a discouraging one.

During the depression years of the thirties, student movements and church bodies found it possible to work together in what looked like the beginning of a genuinely united student movement and campus ministry effort. The years of World War II presented special challenges to the churches and the movements which called for new and united efforts. It appeared that "ecumenical movement" among students might prevail in the years to follow. In some places it did.

While many statements about the church's unity, its mission and the ecumenical movement have been produced, there has been a growing separateness on the part of many of the movements as well as many of the communions. This has seemed to intensify as the churches have shared in the growing economic affluence of the late fifties and early sixties. At the same time, since World War II, there has been a growing development of federated councils, both among the student Christian movements and among the churches.

Negotiations between movements leading to the Uniting Assembly of UCCF began in 1955. An invitation had been extended to all the member movements of the United Student Christian Council (now a part of the National Student Christian Federation, the United States section of the World Student Christian Federation). The invitation called for a consultation to negotiate toward a united student Christian movement. At the outset three movements decided to participate as negotiators, the Disciples Student Fellowship, the United Student Fellowship and the Westminster Student Fellowship. All of the other USCC member movements participated in the negotiating consultations of 1955 and 1956 as observers.

Having considered the invitation to "unite into one movement," the above three movements and the Student Fellowship Council of the Evangelical United Brethren Church decided they could. Although deciding they could not join in the union at the time, the others urged the four negotiating movements to pursue their union to completion.

Two of UCCF's aims are particularly pertinent to this discussion. One states: "To deepen our understanding of and participation in the ecumenical movement in the church, especially through the National Student Christian Federation and the World Student Christian Federation." Another reads: "To further conversations with our fellow campus Christian movements, sensitive to the imperative for unity in mission and aware that our own union is only a partial realization of that unity for which our Lord is calling; and to make it possible for communions without organized campus Christian movements to share in the mission of the church within colleges and universities."

UCCF is seeking to fulfill its obligations within the National Student Christian Federation and the World Student Christian Federation, joining with others in those special projects and conferences which are agreed to by the member movements of these bodies. However, UCCF believes that as long as the NSCF remains only a federation of autonomous movements, organized according to conciliar patterns, there is need for UCCF to carry out its life and mission somewhat separately as a covenant and organic union. The multiple membership and relationship requirements placed upon campus units by the separate and autonomous national movements make it difficult for united, visible life and work in the regions and on the campuses. Furthermore, the other member movements of the NSCF have indicated to UCCF that for the present their answer has been given to the question of a united movement. No other NSCF member movements are willing, at this time, to consider negotiations toward further union. Consequently, UCCF's strategy *nationally* has had to emerge as one in which UCCF will move to become more clearly established as an identifiable movement alongside other NSCF member movements.

As indicated in the Articles of Operation, UCCF is eager for there to be more inclusively united efforts and expressions on the national, regional and local levels. However, the dilemmas facing UCCF and the other movements and communions regionally and locally are akin to those expressed in this statement. There appear to be continuing differences in understanding regarding the definition of ecumenical obligations facing UCCF and some of the other movements and communions at this time. UCCF begins with the assumption that it, and its four participating communions, are committed to organically united movements and ministries, doing all things together that do not have to be done separately.

UCCF's experience at the local and regional levels indicates that it is time for UCCF to come into visible reality as efficiently as possible within the regions. Such action is based upon the conviction that this is the best means currently possible for UCCF to express its ecumenical commitment. There are more inclusive regional unions already established in some areas. It is anticipated that these will be maintained, and broadened if possible. There may be additional states or regions where other movements and communions are interested in developing a genuinely united movement and campus ministry strategy. In all such negotiations and developments UCCF representatives must remain sensitive to the essential mission of the church. Too often in the past, efforts at inclusiveness have been pursued at the expense of the incisive purpose of the mission. On the other hand, whenever it becomes necessary for UCCF to develop as organizational structure separate from other movements or communions, it must not withdraw from the cooperation which other movements and communions may wish to pursue together through federated or conciliar patterns. Any such withdrawal would be contradictory to UCCF's Basis and ecumenical intent.

While it may be possible in some regions for the UCCF communions to participate in an organically united campus movement or ministry with other communions, it seems that the greatest possibility for wider united effort remains on the local

level. Group ministry efforts are being attempted at several campuses and similar ventures may be possible on others. However, in many situations where such united, group ministries are being proposed, there is need for many more of the laity to be involved than is the present practice. UCCF must be working for the mission of the *whole* people of God. United efforts must become the opportunity of the non-ordained laity as well as the "professional" campus ministry staff.

UCCF is an endeavor to enable Christians within the university world to fulfill their vocation. UCCF's imperatives are at least these three: *to be missionary in its life work, ecumenical in intent and participant in the proper work of colleges and universities.*

As many have joined in the mission within the colleges and universities, they have testified that they have begun to experience the greatness of the joy in being about God's work with one another. In such times the ecumenical movement begins to have meaning and its power is experienced. This happens whenever the church remembers that it is called, not to preserve itself, but to minister to a needy world and lay down its life in love and sacrificial service.

Covenant, Basis and Aims, Articles of Operation

covenant

We, the delegated representatives of the Disciples Student Fellowship of the Christian Churches (Disciples of Christ), of the Student Fellowship Council of the Evangelical United Brethren Church, of the United Student Fellowship of the United Church of Christ and of the Westminster Student Fellowship of the United Presbyterian Church, U.S.A., believing that the mission of the church is to express God's love in the world, and believing that we are called to unite our campus Christian movements to carry out this mission in our campus life, do now declare ourselves to be one movement, and do take as our name the United Campus Christian Fellowship. We do set forth the following basis and aims of our life together.

basis

The basis of the United Campus Christian Fellowship is the faith, attested by the Holy Scriptures and affirmed in the confessions* and life of the church, that God incarnate in Jesus Christ and present in the Holy Spirit wills to reconcile men to himself, and that he is acting in history, creating, judging and redeeming.

We affirm that in the church of Christ we are members of one body, and we believe that we are called to the organic union of our campus Christian movements as a more adequate expression of our unity in the church, that we may better proclaim the gospel in campus and community life.

aims

The aims of United Campus Christian Fellowship shall be:

1. To further the mission of the church within the campus community: uniting for a common task on the larger campuses; uniting in an effort to serve the smaller campuses;

2. To deepen the Christian faith of members of the academic community, to strengthen campus units and to broaden ecumenical understanding through common experiences in intercollegiate campus Christian movements;

3. To provide for effective growth and participation of members of the campus Christian community in the life and work of the churches;

4. To receive the nurture of the church and at the same time to enable the UCCF to be a prophetic voice within the life of the churches, pioneering on all frontiers of faith and work;

5. To increase sensitivity to and understanding of the responsibilities of the Christian community within the university and to help the university become more fully itself;

6. To increase the sensitivity to and understanding of the responsibility to which God calls members of the academic community in the political, economic and social world;

7. To enable our communions to exercise greater stewardship of funds and leadership which have been granted for the campus ministry and the campus Christian movements;

8. To deepen our understanding of and participation in the ecumenical movement in the church, especially through the National Student Christian Federation and the World Student Christian Federation;

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* It is understood that the word "confession" as used in the statement would include the Augsburg Confession, the Westminster Confession of Faith, the Articles of Religion, catechisms, confessions of faith, covenants and other statements of the participating movements.

9. To further conversations with our fellow campus Christian movements, sensitive to the imperative for unity in mission and aware that our own union is only a partial realization of that unity for which our Lord is calling; and to make it possible for communions without organized campus Christian movements to share in the mission of the church within colleges and universities.

articles of operation of the national organization

i. national council

The National Council shall be the legislative and policy making body of the national United Campus Christian Fellowship.

The National Council shall be composed of not more than 125 persons representative of all regions of the country, in addition to the National Executive Committee elected by the previous year's National Council. Members of the preceding year's National Executive Committee and the four members elected to the Commission for Church Relations shall be voting members *ex officio* of the National Council.

National Council delegates are to be elected by the regional United Campus Christian Fellowship councils, where such exist. For regions where no regional council exists, delegates are to be selected through procedures developed in cooperation with the National Executive Committee.

The National Council shall elected the National Executive Committee.

ii. national executive committee

The National Executive Committee shall be composed of fourteen elected members. There shall be six officers and eight members-at-large. Of the total membership there shall be at least eight students, at least two faculty members, at least two campus ministry staff. Of the student members, at least five shall be undergraduates.

The officers shall be a chairman, three vice chairmen, a secretary and a treasurer. Of the six officers, at least three shall be undergraduates.

Ex officio members: The National Secretariat, the Administrative Coordinator, the Secretary for Publications and Communications and such other additional national staff with specialized functions, called on behalf of UCCF, shall serve *ex officio* as voting members.

It shall be the duty of the National Executive Committee to serve as the interim planning and supervisory body, between National Council meetings, in matters of program, personnel, finance and strategy.

Nominations shall be made by a nominating committee appointed by the National Executive Committee.

iii. committees

Committee for Union Negotiations—Committee to carry on conversations and/or negotiations with other movements.

Other committees may be named by the National Council and/or the National Executive Committee.

iv. ecumenical campus christian movement relations

UCCF will continue to fulfill its responsibilities through the national organization as a participating movement of the National Student Christian Federation, which is the American section of the World Student Christian Federation. Representation to the official bodies of these federations will be determined by the National Executive Committee.

v. church-movement relations

UCCF, as a movement, affirms that its union is an organic union, and that it is recognized as the campus movement of the participating communions. It also recognizes that the participating communions are not united and that certain relationships must be maintained with the communions in other aspects of their life.

UCCF, as an organization, recognizes in the official actions of the participating communions that they are in full support of the movement. As the communions provide staff for campus ministry within the communions, these staff persons shall be regarded by UCCF as the staff of the movement.

A. NATIONAL SECRETARIAT

One national campus ministry staff member of each of the participating communions shall comprise the National Secretariat. The National Secretariat may elect, from among themselves, a staff chairman. The National Secretariat may also organize itself in such a manner as to delineate specific areas of responsibility, such as the handling of a central treasury, specialized services, publications, etc.

The National Secretariat shall give direction to any additional staff, called on behalf of UCCF, with specialized functions as provided by the communions. The National Secretariat may also assign administrative responsibility for additional staff to one of its members for counsel between meetings of the National Secretariat.

B. NATIONAL STAFF

The national and regional secretaries for campus ministry shall comprise the National Staff who, by the nature of their participation in UCCF, are made available by the communions for the life and work of UCCF. In addition to the national and regional staff appointed by the communions, additional staff with specialized functions may be added for specific administrative responsibilities within UCCF, upon the advice and counsel of the National Executive Committee. Among these additional staff shall be an Administrative Coordinator and a Secretary for Publications and Communications.

All members of the National Staff, except the Administrative Coordinator and the Secretary for Publications and Communications, may be assigned to serve as National Staff representatives to particular regions. In this assignment their function is to assist regional and local UCCF's in their work and service. They will seek to work closely with UCCF regional councils. They will be available to counsel with communion representatives, committees or boards who have campus ministry responsibilities regionally or locally in their efforts to implement the UCCF Aims in their ministry efforts and in joint campus ministry strategy and planning.

C. COMMISSION FOR CHURCH RELATIONS

One of UCCF's objectives is to support the participation of college and university persons in the worship and work of their churches. A Commission for Church Relations shall be established in order to be more responsive to the stated convictions and pronouncements of the participating communions and sensitive to the experience of their members in worship and program; and to assist the churches in the matters of campus ministry, policy, strategy and/or finance.

The official membership of the Commission shall include the following:

1. four representatives chosen by each of the participating communions;
2. eight members-at-large of the National Executive Committee; and
3. four members elected by the National Council for two-year terms. These four elected members shall be one faculty member, one campus ministry staff member and two students. Two members shall be elected each year.

The *ex officio* members shall include the National Secretariat, National Staff and the officers of the National Executive Committee.

vi. finance

A budget for the ensuing academic year shall be adopted by the National Council.

Implications of the Basis and Aims and Statement for Local and Regional Life

i. participation in the movement

UCCF includes students, both graduate and undergraduate, faculty, campus ministry staff and other members of the campus community who choose to share in the life of UCCF. Those who, knowing the Basis and Aims of UCCF, desire to participate in the fellowship shall also be members.

As a movement, UCCF recognizes that membership is to be defined more in terms of what one does rather than some status of "being a member." There is no single way of joining UCCF. To be a member of UCCF is to be about the mission of UCCF, and not necessarily to be aligned with a specific organizational pattern or program of a campus organization.

While UCCF recognizes that organization is a necessary part of ordering human relationships, it would affirm that movement can seldom be quantitatively stated, but must be recognized in more qualitative terms. It is of greater significance that one ask, "What are the Basis and Aims?" and "Are we fulfilling them?" rather than ask, "Are you a member of UCCF?"

ii. role of faculty, graduate and undergraduate students within uccf

UCCF faces, in the university, the task of relating itself to the divisions found within the university community, i.e., the undergraduate and graduate student, and the faculty. These separate areas of interest and involvement in the university will, in many instances, necessitate separate programming in the life and work of UCCF. However, this does not mean that the separate programs of UCCF are unrelated.

It is of particular importance that faculty members find themselves sharing with students in a role other than that of advisor or visiting speaker. There should be many opportunities to share in a common study of the Scriptures, in worship, in searching out the truth that belongs to the disciplines of the academic life and to the Christian heritage which both faculty and students share. Members of the campus community should discover that they can be related in exciting and educationally profitable ways through such common, prayerful study. As large universities grow and provide fewer opportunities for students and faculty to come to know one another in this personal way, UCCF must develop this aspect of its life.

Graduate students and faculty should be given the opportunity to share in carefully selected studies of Christian faith and life. Separate units of UCCF may develop within professional schools. Some graduate students and faculty may want to participate in the undergraduate program. Although different groups may have separate programs, it is important that the groups on campus realize their common involvement in UCCF and also the necessity for joint effort in fulfillment of the church's mission in the university.

iii. role of staff

The role of the local staff in UCCF has many characteristics:

They will be equipped and ready to be involved in the central task of the campus community—scholarship and education—engaging in the corporate search for truth and the sharing of knowledge. They will assist the Christian community in confrontation of the college or university with the gospel of Jesus Christ. They will be open to the contributions which the university may make to the continuing task of the church in the re-definition of its life and role within the world.

They will serve as pastors and counselors for students and faculty for whom they are responsible.

They will *not* merely be the "directors" or the "managers" of UCCF with all of their ministry being limited to the organized life of UCCF. They will be available, however, to serve as staff coordinators and adminstrative secretaries for UCCF, counseling with UCCF's leadership and joining in the execution of the work of UCCF.

They will serve as representatives of all the participating communions and UCCF in the ministry of the church on the campus.

As UCCF continues to develop, it is expected that it will produce personnel standards and procedures, using as a beginning basis existing policies of the united movements and their communions. In locating, employing, supporting and supervising staff, the proposals for local joint strategy committees which would carry forward this work, counseling and guiding the development of staff resources in the interests of a group ministry of UCCF, are extremely important.

UCCF recognizes that on some campuses there may be no immediate possibility, or perhaps need, for the employment of campus ministers. In such instances UCCF recommends that a local coordinating committee or joint strategy committee, as indicated above, be formed on a part-time volunteer basis to pool whatever resources of staff services and facilities may be available. As need for more staff services arises and as ability to provide such services becomes evident, such a committee can be the instrument through which participating communions and UCCF together may take the necessary steps to secure needed personnel and supporting services. Where local church pastors now render voluntary campus services, budgets may be developed which provide special training for part- or full-time campus ministry staff.

On large campuses, where several staffed centers now exist, the local joint strategy committee would be the channel through which the staff may participate together in a group ministry to the campus. Such a committee on the large campus should provide for the common approval of new personnel as they are added to the coordinated staff. The joint strategy committee should explore ways to deploy personnel and develop such job descriptions as may be needed to execute the work of UCCF. As a truly united, organic movement, its staff will work in various ways in all sections of the campus and its life to minister to the needs of the campus community.

UCCF believes it is very important to stress that these local joint strategy committees must be representative of students and faculty and of the participating communions, including boards and agencies charged with responsibility for campus ministry, as well as the congregations which visibly manifest the communions locally. These provisions will assure that both the church and the university are adequately represented. UCCF must continue to become more fully a movement where such involvement and confrontation of church and university are central to its life and experience.

iv. local organization and structure

Wherever possible the *college chaplain,* and the program and fellowship provided under his counsel and leadership, should be related to UCCF as well as the movements of other communions. Those related to UCCF communions should be given opportunity to participate in regional and national intercollegiate expressions of UCCF's life. It is hoped that the college chaplain would maintain a close relationship to UCCF and its continuing development through his participation in fellowship with the campus ministry of UCCF communions and through his participation in intercollegiate encounter, in being sensitive to student and faculty need for a continuing relationship to the life of the communions to which they belong and through other channels of relating the Christian life of the campus to opportunities and programs of UCCF.

Many campus programs will be found *operating out of local churches* near college and university campuses. In most cases such programs will have the counsel and advice of lay leadership or the assistance of one of the college-town pastors. In such cases, the program of the local church on behalf of the university or college community will be considered as the expression of UCCF on the campus. Such groups may wish to participate in regional and national expressions of UCCF and will be encouraged to relate themselves to this wider fellowship. The college-town church and the leadership provided for a ministry to the campus would be encouraged to counsel with and maintain a relationship to the development of UCCF and the services provided by its national and regional staff, to participate wherever possible in meetings of campus ministry staff and to seek further avenues of relating the program of the local church to the current thinking and development of an adequate campus ministry.

As the full-time person engaged in the ministry to the college or university, the *campus minister* or *university pastor* is the logical person to initiate and enter into dialogue with his colleagues and others about UCCF's Basis and Aims and what they mean for the mission of the church in higher education. While the resulting patterns for mission, organization and ministry will differ from campus to campus, no pattern should be assumed to be the right one without such a dialogue taking place. The sense of flexibility which movement implies should be welcomed, and all persons involved in determining an adequate ministry locally should be open to new needs and changing patterns.

In situations *without university pastors,* the lay or faculty advisor assumes a different role. Students, faculty and administration may find participation most effective in a single fellowship which endeavors to fulfill UCCF's Basis and Aims through a campus-wide fellowship and program. Such a campus may want to call upon staff and leadership of nearby campuses with UCCF's in order that a shared ministry may take place and benefit the unstaffed campus. Students and faculty from unstaffed campuses may also seek counsel and stimulation from regional and national intercollegiate experiences and the kind of publications made available by UCCF for assistance to the unstaffed campus.

v. stewardship responsibilities

It is recognized that the stewardship responsibility for members of UCCF is in:

A. the life and work of local congregations and in the total stewardship program of the communions;

B. the ongoing program and local budget of UCCF;

C. the ecumenical involvement of UCCF through the National Student Christian Federation and the World Student Christian Federation;

D. special projects of UCCF.

vi. intercollegiate structure

The life of UCCF will be most fully expressed in local situations; however, it is a common feeling that this local life must be enriched by outside sources if it is truly to grow and flourish in the fulfillment of its mission. UCCF will, therefore, find regional expression in an intercollegiate movement composed of local UCCF's and other local campus Christian groups which indicate their willingness to affirm the Basis and Aims of UCCF and assume the responsibility of participation in regional organizations and in the total program of UCCF. UCCF asserts that regional life is best expressed as an intercollegiate movement of local groups rather than of state denominational groups.

It is UCCF's conviction that the regional expression of UCCF (where there does not already exist wider organic unity at a regional level) should seek to enhance UCCF's vitality, not simply as an organization, but as a movement. The

justification for a regional structure is to be found in the effective implementation of the Basis and Aims. Thus, a region might hold regional conferences and service projects to provide larger ecumenical experiences of fellowship and study than can be realized on local campuses.

The Articles of Operation assume representative regional and national councils whereby students, faculty and staff may share in the responsible life of the total movement, and be related to other campus Christian movements, both in the United States and throughout the world. UCCF strongly re-emphasizes that the basic motivation for UCCF expression on any level must be a sense of mission that impels one into functional and structural implementation. Therefore, it is suggested that any regional UCCF development might be more effectively realized through regional articles of operation rather than through a comprehensive constitutional document.

It is recommended that regional UCCF councils be developed in appropriate areas as their need arises in consideration of existing structures and conference patterns. Each participating unit should be represented in a regional UCCF, the plan and number to be determined within the region. In regions where there is an existing Student Christian Movement, a local UCCF may seek to relate to the SCM as its regional expression.

vii. joint strategy in campus ministry

There is a continuing conviction in UCCF, through its National Executive Committee, National Staff and the Commission for Church Relations, that in order for UCCF's Basis and Aims to be fulfilled, there needs to be organized, regionally and locally, strategy committees for campus ministry. While all of the Aims of UCCF indicate the need for coordinated, even united, actions by communions who would take UCCF seriously, Aims 1 and 7 are explicit in calling for united efforts in the development of campus ministry.

It is desirable that formal organization of joint strategy committees be preceded by opportunities wherein representatives of campus ministry committees or boards meet together to consider the implications of UCCF for their work and to begin to understand current efforts and organizational patterns of existing boards and committees, locally as well as regionally.

It is hoped, and anticipated, that in some sections of the country joint strategy committees will include other communions in addition to those now participating nationally in UCCF. Such developments will be encouraged by the national UCCF and its related national campus ministry agencies.

Responsibilities which the joint strategy committee may undertake are: to study the needs of campus ministry in its area by consulting with similar committees of other communions as well as campus ministry committees of city, area, state, etc. and councils of churches where such exist; to formulate strategy and develop priorities for the campus ministry within its region, keeping in mind ecumenical commitment and intent; to assist in the establishment of, and the recommendation of structure for, local united advisory boards or committees wherever work is supported; to maintain a relationship with the regional UCCF council or SCM within the territory, serving as an advisory council when desired; to develop financial support to initiate and sustain united campus ministry efforts; to help college-town churches understand their ministry in the campus community.

Experience suggests that members of the committee elected or appointed by the participating communions should include those persons already serving on local campus ministry boards or committees. There is need to include adequate representation of the various geographical areas, clergy, faculty, students, non-university people and a combination of professions and abilities necessary for administrative and financial planning. Representation from the regional UCCF council should be

included. Concern for both continuity and rotation of the membership is desirable. Provision should be made also to include as *ex officio* members such persons as chairmen of local campus ministry boards and regional administrative officers of the participating communions as well as the member of the UCCF National Staff assigned to serve as liaison for the territory.

viii. relation of uccf to parent communions

UCCF is determined that it will be a church-related movement on the campus. Locally the efforts of the congregations and UCCF are one corporate ministry. UCCF will be as concerned for the life and worship of the local congregation as it is for its life and witness on the campus. UCCF encourages a student to express his membership in the church, not only by participating in the life of UCCF, but also by joining in the worship and ministry of a specific congregation.

A responsible church relation calls UCCF to undertake seriously a Christian stewardship program rooted in the responsibilities of church membership. The stewardship program of UCCF would attempt to teach the habit of regular and proportionate giving to the church, including UCCF.

The Commission for Church Relations, nationally, continues to develop a responsible two-way relationship between UCCF and the participating communions, seeking further ways to support the participation of college and university persons in the worship and work of the churches, and seeking to assist the communions in their continuing efforts in the campus ministry.

Local and regional joint strategy committees could assist this two-way relationship by such means as:

A. keeping the UCCF informed of denominational programs in which members of UCCF might share;

B. keeping the communions at every level informed of UCCF's program;

C. requesting UCCF representation on communion boards, committees, youth conferences, planning commissions, etc.

* * * * *

As a covenantal union, we are aware that our continuing life will reveal new needs to be met, new strategies to be employed and new commitments to be made. As the essential and deeper meanings of the covenant will ever be imperfectly stated in written documents, we trust that those who read this statement will recognize that their lives are dependent upon the One who is head of the body, even Jesus Christ. It is in him and from him that the New Covenant comes.

A Brief History of the Union Negotiations

The first negotiations toward union took place in November of 1955, in Chicago, Illinois, with representatives of three student Christian movements attending as negotiators: Disciples Student Fellowship of the Christian Churches (Disciples of Christ), Westminster Student Fellowship of the United Presbyterian Church in the U. S. A. and the United Student Fellowship of the United Church of Christ. Though all member movements of the then United Student Christian Council (now part of the National Student Christian Federation) were invited to participate, only these three chose to enter the discussion as negotiators.

There followed, from 1955 until 1960, a series of meetings of the negotiating committee, representative campus ministers, "senior representatives" of the participating communions, as well as discussion and action within the three movements and their advisory and official communion boards, agencies and assemblies. In 1957 the Student Fellowship Council of the Evangelical United Brethren Church entered the discussions as a negotiator.

The Articles of Union were prepared in February, 1959, at a meeting of the planning committee for the union. In August of 1960 United Campus Christian Fellowship was officially enacted by representatives of the four movements at a uniting assembly held at Stephens College, Columbia, Missouri. Subsequent national council meetings, held annually, have revised the original Articles of Union, and the Third National Council meeting at Beloit College, Beloit, Wisconsin, adopted the Articles of Operation.

Glossary of Terms

organic union

In the original Articles of Union, the term "merger" was used. It now appears, however, that the prevailing understanding of this term connotes "corporation." One thinks of the present trend toward centralization whereby several bodies "merge" into a single structure. The centralization shortens lines of communication, eliminates duplication and overlapping structures and generally seems to serve the interests of economy. The merger concept implies a singular administrative and organizational structure throughout. While economy is a matter about which the churches need to be concerned, as an expression of Christian unity the motivation is questionable. Merger, or corporation, also threatens a rigidity of structure which redirects the participation of a member from service in mission to serving the structure.

UCCF is not a merger in the above sense, nor is it a "federation," a voluntary cooperation, like one has in councils of churches and other such bodies. The inability of the federation concept to solve either the major problems facing the church and the university, or to outline the steps for developing an indigenous campus Christian movement, is reflected in the repeated affirmation that UCCF is to be a complete coming together, one movement, etc.

UCCF is an organic union. There are no reserved rights on the part of those who pledged themselves to UCCF; there are no continuing bodies to carry on the former student fellowships which united in UCCF. The Basis and Aims of UCCF were accepted as the affirmation, the covenant, to which all were committed. When UCCF came into being at the Uniting Assembly in 1960, the four student fellowships united into one body under the Basis and Aims.

covenant union

See above. The fellowships uniting into UCCF made a covenant, as one does in a marriage covenant, in terms of the Basis and Aims, agreeing from that time forward to live out their life in a pledge to fulfill the Aims because of the Basis.

koinonia

Koinonia is generally translated as fellowship, communion. A specifically Christian fellowship, the foundation of which is the sharing together, by Christians, in Christ and his benefits. The church is, in the most exact sense, a *koinonia*, a common sharing in Christ and the Holy Spirit.

ecumenical

The word ecumenical is derived from the Greek word *oikoumene* which meant the entire inhabited world. In its context in this paper, "ecumenical in intent," the term ecumenical refers more specifically to expressing a consciousness of belonging to the world-wide Christian fellowship and, moreover, a fervent desire for unity with others on the same kind of basis which brought UCCF into being.

offices and stations

As used in this paper, "offices" refers to particular roles within the academic community, such as undergraduate, graduate student, faculty, administrator, campus minister or university pastor. The stations are the particular area of responsibility which such a role demands, e.g., for students the primary task is one of scholarship; for faculty, one of teaching and research; for campus ministers, one of assisting the laity for their ministry within the university.

national student christian federation

In the United States, a federation of eight nationally organized intercollegiate student or campus Christian movements and denominational higher education and mission work agencies seeking together to manifest the unity which in Christ God gives to his people. The NSCF officially came into being in 1959 as a result of a merger of the United Student Christian Council, the Student Volunteer Movement and the Interseminary Committee.

The NSCF constitution declares the Aims and Basis as follows:

"The NSCF, as a servant of Jesus Christ and his church, and as an instrument of its member movements and agencies, is a means whereby students may corporately and individually bear witness of Christ and his church to each other, the churches, the university and the world. To this end, the NSCF shall seek to stimulate, to strengthen, and increasingly to unite the student Christian movements in a corporate life of study, work and worship, and to foster campus Christian community.

—in relation to the church, the NSCF shall work for the renewal, mission and unity of the church, leading all students to an active and responsible participation in a particular congregation of the church, in personal commitment to Jesus Christ as Lord and Saviour.

—in relation to the academic world, the NSCF shall work for the acceptance of the Lordship of Christ in the vocation of the student, and an understanding of the meaning of redemption in all aspects of the life of the academic world.

—in relation to the world, the NSCF shall challenge all students to discern in the political, social, economic and racial tensions and changes of the times, the judging and redeeming activity of God and thus seek God's will for their participation in the life of the world, beginning with the communities in which students live.

The basis of the NSCF is the faith, attested by the Holy Scriptures and confirmed in the confessions and life of the church, that God incarnate in Jesus Christ and present in the Holy Spirit wills to reconcile man to Himself, and that He is in history, creating, judging and redeeming. His people are called to serve Him, and therefore, the student Christian movements are impelled to proclaim the gospel in the academic community."

world student christian federation

On a world-wide scale, the WSCF seeks to unite Student Christian Movements and Student Christian Associations throughout the world and to promote relations among them, and to collect and distribute information about the conditions of students in all lands, from the religious and other points of view. Student Christian groups in almost every country of the world participate in the life of the WSCF, the NSCF being the American section of the WSCF.